

The Phenomenon of Jadidism in Central Asia

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Annotation: This article briefly discusses the new socio-political, reformist movement of Jadidism, its goals, economic, spiritual and political struggles, the experience and development of other peoples of the world, and the main merits of the Jadids of Turkestan, as well as their ardent supporters.

Keywords: enlightenment, Jadidism, new-style schools, national elite, traditional society, modernization.

The Jadid movement was formed on the basis of the enlightened ideas of the national-progressive intelligentsia of Central Asia and had a wide range of problems aimed at the development of society. Jadidism can be considered as one of the branches and variants of the reformist movement of the national-progressive intelligentsia of Central Asia, which arose and developed in many countries of the East in the late 19th and early 20th centuries.

The term "Jadid" comes from the concept of "usul-i-jadid" ("new method") and includes new methods of education based on European models. Later, as an expansion of the tasks of the Jadid movement, the meaning of the term was also expanded. Along with enlightenment, the Jadids sought to change the old system of socio-political statuses to progressive forms of development. But this was the second stage of the movement.

The largest representatives of this movement in Turkestan were Ubaydullah Assadullah Asadullah, Abducukoir Abdultonayev, Nassaula Avlutayev, Abducvaryra Koulutoshiv, Nassulatbek Komolkhontoyev, Obidjon Makhmudov, Ashalli Zakhiriy Ankhodja Khankhodjayev, Ishaqan Tura Ibrot; In Bukhara, Sadridin Ayniy, Fayzulla Khojaye, Abdurauf Fitrat, Muso Saidjonov, Abdulvohid Burhonov, Usmon Khojaye, Mirkomil Burhonov, Mukhitdin Rafoat, Mukhitdin Mansurov, Mukhtor Saidjonov, Abdukodir Mukhitdinov and others, in Khiva, Salimov, Khivado'z'khan, Khivado'dzhon Bobobo'nov, Khivajo'khov, Khivado'khov, Khivakhanov, Usmon, Usmonov Murodov, Nazar Sholiqorov, Otajon Abdalov, Khudoybergan Divanov, Muhammad Rasul Mirzo, Matyokub Pozachi, Otajon Sadayev, Bekhon Rakhimov, Muhammad Devanzoda and others. All of them made a huge contribution not only to the enlightenment of the general public, but also to the development of the ideas of freedom. Jadidism developed gradually. Starting from the idea of enlightenment, which the progressivists considered a universal panacea, it changed its direction and found a wider sphere of action.

Twenty years later, the Jadids realized that political changes were necessary to overcome economic and cultural stagnation. However, at the stage of enlightenment, the progressives considered the creation of a new education system as the main goal, and all efforts were made to implement this reform.

The leaders of the Jadid movement were Munavvar qori Abdurashidkhanov, Abdulla Avloniy, Ubaydulla Khojaye in Tashkent, Mahmudkhoj Behbudiy, Abdukadir Shakuriy, Saidahmad Siddiqiy-Ajziyy, Fitrat, Fayzulla Khojaye, Sadridin Ferdiykan, I. , Polvanniyoz Khoji Yunusov and BabaAkhun Salimov in Khiva, and Kungirkhoj Khojikov in Turkestan. They were the pioneers of Jadidism. They did not limit themselves to opening new-style schools in Turkestan, but also helped send young people to study at prestigious educational institutions in Russia, Turkey, Egypt, and

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Western Europe. The Jadids aimed to educate young people as doctors, engineers, lawyers, agronomists, religious leaders, and statesmen, to master secular science, and to serve the people and the Fatherland faithfully.

I. Gasprinsky, promoting his ideas on the pages of the newspaper “Tarjiman” published by him, opened a world of new, progressive, and promising ideas for his readers. Among the first subscribers to the newspaper were people from the cities of Margilan, Tashkent, Bukhara, Samarkand, Turkestan, and Akmechet.

Jadidism was associated with these schools (“usul-i jadid”). The founder of the new methodological schools, Ismail Gasprinsky, while studying at the Sorbonne, became acquainted with the new analytical and phonetic method of teaching the alphabet and sought to reform the outdated system of Islamic education. Upon returning to his homeland in 1884, he opened the “usul-i jadid” school, where he taught 12 students to read and write for 40 days. He later wrote: “The result exceeded all my expectations, and then this method was implemented in several more schools. Guests from the regions, having got acquainted with these schools, adopted the new method in more than 200 schools.” Among the young people sent from Turkestan to Turkey to study, Fitrat, the future ideologist and representative of Jadidism, was educated in the old school and madrasa. When he showed himself to be a talented and progressive young man, the Jadids sent him to study in Turkey. In 1908-1913, Fitrat witnessed the first steps of the Turkish revolution and its victory over the feudal system. Impressed by what he saw and read, he critically reflected on the events taking place in Bukhara, and became convinced that the main obstacle to progress was the religious fanaticism of the masses. He concluded that in order to change and improve the lives of the working people, it was necessary, first of all, to fight against darkness.

In 1905-1917, the Jadids of Turkestan, Mahmudkhodja Behbudiy (1875-1919), Munavvar Abdurashidkhanov Kari (1878-1931), Fitrat (1886-1938), Abdulla Avloniy (1878-1934), Miryakub Davlat (1885-1935), and Akhmad Boytursunov, developed the ideas of their predecessors and began to participate more actively in the socio-political and cultural life of the country. region.

They actively formed public opinion in favor of reforms in the political, economic, and cultural spheres of Bukhara and Turkestan, fought against the backwardness and stagnation of the feudal and emir-dominated Russian colonial administration (Ainiy, 1926). From the very beginning, the Jadids aimed to reform Muslim religious schools, establish new methodological schools, publishing houses and theaters, social, political and cultural institutions, and under their influence they became a powerful ideological weapon in the fight against the economic, spiritual and political backwardness of the people.

The future Jadids M. Behbudiy, A. Shakuriy, M. Abdurashidkhanov, Hamza, A. Avloniy before engaging in enlightenment, visited Kazan, Orenburg, Istanbul, and got acquainted with Jadid schools, press, literary and theatrical life, and advanced experiences. . M. Behbudiy, G. Yunusov, Fitratlar went to Istanbul and Cairo University, U. Khojyayev to Saratov, M. Shermuhamedov, M. Muhamedjonov, L. Olimi, Sh. Sulaymon to Ufa and Orenburg madrasas. They had the opportunity to get acquainted with the activities of such famous educators as Ismailbek Gasprinsky, Gabdurashit Ibrohimov, Fatih Karimiy, articles devoted to the economic, political and cultural problems of the peoples of Bukhara and Turkestan were published in the Tatar and Azerbaijani pages, Turkic periodicals, “Vaqt” (Time) “Shu‘ro” (Council) in Orenburg, “Ulfat” in Petersburg, “Tarjiman” (Translator) in Bakhchisaray, “Mulla Nasriddin” in Tbilisi, “Siroja ul-mustaqim” in Istanbul (Straight Path). These magazines spread throughout Central Asia, Bukhara, and had a strong influence on the development of the consciousness of the peoples of the region. At the same time, the Emir of Bukhara and the Russian colonial authorities in Turkestan intensified the fight against the Jadids of Turkestan. Secret surveillance and control of the Russian political agency in Bukhara and Turkestan were actively carried out, the Jadids were depicted in black colors, their activities were presented as harmful, nationalist, pan-Islamic and pan-Turkic, and the awakening of the nationalist peoples intensified. the spirit of patriotism directed against the interests of imperial Russia.



One of the ardent supporters of the reform was the famous teacher Ahmad Donish, the poets Mukimiy Furkat, Hamza, who called the people to science and enlightenment with their poetry. Democratic ideas captured the minds of such prominent figures as Abay and Shokhon Valikhanov, who saw not only the Enlightenment, but also the way out of the unity of the Turkic peoples. From these emerged Jadids, who, unlike their predecessors, had come a long way from enlightenment to politics.

Enlightenment in Turkestan had deep genetic roots. The strengthening of the philosophy of education in the 19th century was associated with the objective reasons for the backwardness of the Central Asian khanates, which were associated with the weakening of the role of the Great Silk Road in the 16th century, the opening of sea routes by European states in the 18th century, and the rapid development of technology. The subjective reasons were civil wars that harmed the national economy and general development. After the Russian Empire conquered Turkestan, opportunities opened up for the penetration of democratic ideas from Europe and Asia, and communication with the world gave impetus to the development of ideas of emancipation in the region. These were the first steps in the formation of a philosophy of national freedom, the main postulate of which was enlightenment. Its supporters were far from leading, organizing, or supporting the popular uprisings that began in different parts of the region, but they were well aware of their causes and their critical attitude to the existing system and the need for reforms, which was a great achievement of that time.

Jadidism developed gradually. Starting from the idea of enlightenment, which the progressivists considered a universal panacea, it changed its direction and found a wider sphere of action. Twenty years later, the Jadids realized that political changes were necessary to overcome economic and cultural stagnation. However, at the stage of enlightenment, the progressives considered the creation of a new educational system as the main goal, and all efforts were made to implement this reform.

The processes of renewal in the education system were also widespread in the Bukhara Emirate and the Khiva Khanate. Abdulvohid Munzim opened the first new method school in Bukhara in 1908, teaching the Tajik language. However, the opposition of conservative clergy was stronger and more effective, often leading to the destruction of schools by mobs of mullahs. A. Munzim's school was also destroyed. Fearing severe repression, he left Karshi. S. Aini, an ardent initiator of the Jadid schools, hid with his friends for three weeks (Gaforov, 2000, p. 73). As a result, in 1909, A. Munzim's school was closed, and Bukhara residents were not allowed to study at school. Children were even opposed to enrolling in new Tatar-language schools. However, the new school had already gained popularity among the people, and they continued to send their children to school. According to S. Aini, when the number of children reached 50, they were given to the Tatar school near the Gavkushan madrasah. In 1912, about 57 schools operated in the Bukhara emirate (Bendrikov 1960, p. 260). Among them, the best schools were the schools of Mukomil Burkhanov, Usmonkhodja Poylatkhodjayev, and Kholidkhodji Mehriy (1913). Much attention was paid to studying the Russian language at the Mullah Vafo School in Bukhara. New Usul education also spread to other cities of the emirate, such as Karshi, Shahrisabz, Karakul, and Gijduvan. However, in July 1914, under the influence of the Bukhara high clergy and with the consent of the political office and the order of Emir Olimkhan, they were closed. The concept of the effectiveness of new Usul schools had already been formed in the minds of the population, especially the intelligentsia, and therefore, despite the prohibitions, their number increased. "Liberal views and a new method of education took root among the upper classes of Bukhara" (Zenkovsku, 1967. p. 88). Therefore, their children continued to receive lessons from the Jadid teachers. The anonymous appeal of merchants to the Political Bureau in July 1914 for help in opening schools is a vivid example of this.

In such conditions, the educational activities of the Jadids of Turkestan became an alternative to the activities of the colonial administration to renew education in the region, had a reformist character, and directly influenced the process of popular education. Instead of traditional education, it was essentially inseparable from medieval scholasticism.

Control over the activities of the Jadids and their organization was further strengthened. In a secret letter to the Samarkand militia on October 25, 1913, he ordered "to find out everything about the Samarkand Muslim Newspaper." "The head of the Samarkand police department wrote in his response



to the head of the Turkestan district police department on January 9, 1913 that Mahmud Khoja Behbudi, editor of the Muslim newspaper "Samarkand", is a 41-year-old Arab, a native of the city of Samarkand. He is married to Sharofat, who is 35 years old. He has children (Maqsut 12, Suraya 8, Matluba 2 years old) ... He is currently engaged in trade. He previously served as a mufti in the Sharia court. He has a permanent passport. He has no criminal record.... The Soviet government did not accept the ideas of the Jadids about the socio-cultural renewal of society, but it was forced to give some of the rules a class character and use them in the reform program. This was associated with granting autonomy to the local population, renewing education and culture. The fact that the socio-cultural development of the Central Asian republics that gained independence was also shaped in the same direction indicates the vitality of the ideas of the Jadids who rose at the beginning of the 20th century. The political diversity of the Jadid movement strengthened the ideology of the national liberation movement in the region. Their arguments denied the "legitimacy" of the colonial power and the strengthening of Russia against colonial oppression. In addition, the Soviet government was forced to reckon with the ideas of Jadidism at its initial stage. Thus, the political and ethnic processes that took place in Turkestan in the first quarter of the 20th century determined the directions of the socio-political development of the region. If the Jadids did not have the ideas that justified the essence and content of this development and the political movement of the masses to implement their ideas, the totalitarian government would not have taken up this process.

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